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Santo Domingo: A Country with a Future. By Otto Schoenrich. New York: Macmillan Co., 1918. Pp. xiv+418.

This rather pretentious book with its still more pretentious title: *Santo Domingo, a Country with a Future*, is badly disappointing. Mr. Schoenrich happens to have a personal acquaintance with Dominican affairs "derived from observation on several trips to the Dominican Republic and Haiti, from friendships formed with prominent Dominican families during a residence of many years in Latin America, and from experience as secretary to the special United States Commission to investigate the provincial condition of Santo Domingo in 1905, and as secretary to the Dominican Minister of Finance during the 1906 loan negotiations." This assuredly should have given the author, or rather, traveller, for his volume is written as one describes a country from the foreigner's viewpoint, an intimate and necessarily a sympathetic appreciation of the historical factors in Dominican history. The volume can be divided into two parts: an historical sketch from 1492 down to 1918, consisting of six chapters; and an ethico-social and topographical study in sixteen chapters. The historical sketch is a travesty. War, carnage, revolution, assassination, murder, ecclesiastical chicanery, exploitation of the Indians, and slavery, make up the story's prominent features. We have that elusive character, Father Boil, hurdling through the opening pages, insisting that sanguinary vengeance be taken for stealth on the part of the Indians, and conspiring with de Margarite to overthrow Diego Columbus. There are few words of commendation for anyone. Archbishop Nouel, of Santo Domingo, who became provisional President of the Dominican Republic in 1912, is, however, given credit for singleness of purpose, while in office. This first part of the volume gives the impression that Santo Domingo is a land without a creditable past, and one regrets the narrow view the author takes of its history, and especially of everything connected with the Catholic Church in the island.

This regret is heightened by the fact that the second half of the book is an excellent description of the island. The Dominican Republic is almost as large as New Hampshire and Vermont together, less than half the size of Cuba and more than five times

the size of Porto Rico. The island has never been carefully surveyed, nor have its geological formation and mineral wealth ever been thoroughly studied. The metals found most frequently are gold, copper, iron and coal. Very little mining has been done so far. The United States Commission of Inquiry to Santo Domingo reported in 1871: "The resources of the country are vast and various, and its products may be increased with scarcely any other limit than the labor expended upon them. . . Taken as a whole, this Republic is one of the most fertile regions on the face of the earth. The evidence of men well acquainted with the other West India Islands declares this to be naturally the richest of them all." Despite this, as Mr. Schoenrich points out, the country's wonderful resources are today in almost virgin condition; in the greater part of the Republic they remain untouched, and in the remainder the beginning of development has scarcely been made. Here and there the author spoils his description with facetious scenes: ". . . and at the great Azuta church I found a goat in the vestibule looking reverently in." The claim is made in the chapter on *The People*, that within a decade after its discovery by Columbus, the Spaniards had practically killed off the million natives they found there in 1493. "The vindictive Father Boil," who was "a nuisance," reappears in the chapter on Religion. The Inquisition is likewise brought on the scene, and we are told that "there are in the clerical body a number of black sheep far too fond of the pleasures of the flesh." Father Billini, the Vincent de Paul of Santo Domingo, is given praise that is exceptional in a book of this character. Occasionally statements such as this are met with: "The less educated people of the cities and most of the country people not only hold the priests in great respect, but are blindly superstitious. It is common to find crosses in the courtyards of country houses, placed here to keep evil spirits away. Frequently also, three crosses are seen in conspicuous places near the roadside or even in the middle of the road. They are supposed to propitiate the Almighty, and pious persons mumble prayers as they pass them." Evidently, the author has never travelled in European countries and does not recognize the *Calvaire* or its meaning. He assures us that another peculiarity of Dominican Catholicism is its tolerant attitude towards Freemasonry. "It is not unusual for persons who are recognized as

fervent Catholics to be at the same time enthusiastic masons." These statements can be understood in the light of the author's lack of perspective, and are excusable as evidences of a shallow grasp on his subject; but there can be no legitimate excuse for the assertion that: "As in Spanish colonies, it was not the policy of the Spanish government in Santo Domingo to foster popular education." In the next sentence we are told of the establishment of the University of St. Thomas Aquinas in San Domingo City in 1558. There is a very interesting chapter on *The Remains of Columbus*, and the reader will find here for the first time a complete account of this controversy. The weight of evidence, the author holds, is strongly in favor of the Dominican contention. "It seems that, in spite of the acts of men, fate has permitted the remains of the Discoverer of America to repose in the principal Cathedral of the island he loved."

The author had an unusually attractive theme. He has not succeeded in contributing to the literature on Santo Domingo anything more than an ephemeral description of the people and of their romantic history.

The Life of John Cardinal McCloskey, First Prince of the Church in America, 1810-1885. By His Eminence John Cardinal Farley. New York: Longmans, Green & Co., 1918. Pp. vii +401.

It is now almost twenty years since the late Cardinal Archbishop of New York published the initial chapters of this Life of America's first Prince of the Church. Since that time, as he tells us in the Preface, the increasing demands of official life left him very little leisure for the work. From 1872 to 1884, the eminent author was Cardinal McCloskey's Secretary, and with true biographical instinct it was his custom during those twelve years to write down with little delay the records of conversations with Cardinal McCloskey and others. The result of this labor of love consists of several well-filled note-books and diaries, all of which were used in this biography. For the part taken by Cardinal McCloskey in the life of the Church in America during the forty years of his episcopate, the author personally searched or had searched the ecclesiastical archives of New York, Baltimore, Albany, Newark, Rochester, and Buffalo. Cardinal McCloskey